The Wesleyan Methodist

Marion, Indiana, November 1, 1961

Angels are not Doctors

George E. Failing

Healing Issue

HEALING is costly. It makes heavy demands both on physical and spiritual resources.

Many times in the four Gospels it is stated that Jesus healed all that were sick. Obviously "all" included only those in that place, only those brought to Him, and only those who desired healing.

Because Jesus healed so many and healed so frequently, many have believed that healing was simple and easy for Him. Furthermore, many reason that it would be simple and easy for Jesus to heal everyone today—and that we should expect to live in constant health.

We assume too much. Healing was costly to Jesus. First of all, in order to heal as He did, it was needful for Him to become man as He did. That incarnation was terribly humbling, as sinful men view it, and that body of "sinful flesh" was a cross that the God-man carried daily. Angels could not serve as man's physicians (Heb. 2:16, 17) because they were not men.

Furthermore, to Jesus healing was a spiritual ministry. Surely Jesus would not go about repairing bodies, which only become prey to sickness and death again, just for the zest of it. He had a Messianic mission to accomplish. He had preaching to do. Healing the sick was not merely rejuvenating mortal bodies; it was an investment in eternal life.

Because it was a spiritual ministry it was costly. Just as Satan repeatedly contended with Jesus when demons were cast out, so the devil must have challenged Him (as some people did!) when the sick were made whole. Even Jesus could not have healed the sick except through the power of the Spirit. Empathy draws on spiritual reserves; diagnosis and therapy take their toll on strength.

When the woman with an issue of blood (Luke 8:43-48) touched the border of His garment she was healed. But not without Jesus knowing it. He explained, "Virtue is gone out of me." It took something out of Jesus to heal that woman. It took power to heal (Luke 5:17 and 6:19), power that had to be replenished. That power of His was doubtless replenished by prayer and fasting. When the woman felt the healing in her body, Jesus felt the cost of healing in His body.

Angels cannot heal because they cannot feel pain! Only those who know suffering can minister healing.

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Editorials

Balm of Storms

Thunders roaring, lightnings flashing,
Field and tree laid by the heel,
But once the storm has had its passing—
What a freshness we can feel.

Bluer sky and brighter sunshine—
Sweeter sings the bird on wing,
Clearer seems the air for breathing
Since the storm has had its fling.

Though 'twas painful in its passing,
And of wreckage we held fear;
Perhaps its reason is—'twas needed
Just to clear the atmosphere.

On the wings of life's rough storming
Healing comes as "Gilead's Balm"
When the storm has had its passing
We appreciate the calm.

Velma B. Hoffman
Louisville, Ohio

Some Principles of Healing

- It is God's first will that men be pure in heart, spirit, poised in judgment, happy in circumstances, and strong and well in body.
- God does not send disease. It comes through some disobedience to the natural laws of the body, conscious or unconscious, though rarely traceable in full. It may come from the Devil, or, because of the break of sin affecting all life. But always through that open door of disobedience to the laws of the body.
- Christ heals men's bodies today by His own direct supernatural touch, sometimes through the physician and the use of means, sometimes without means, sometimes when means are confessedly powerless, and sometimes overcoming the unwise use of means. The Holy Spirit's leading is the touchstone.
- In healing, Christ is always reaching in for the far greater thing, the healing of the spirit, the life.
- There is sometimes a waiting period, after the conditions are met, before the full healing comes. There is a disciplinary side in bodily suffering, but the healing comes as quickly as the lesson is learned.
- The conditions for Christ's healing are the same as for being saved. Trust Him fully as your Saviour and Master. Then go to Him for whatever you need, always seeking the Holy Spirit's guidance.

—S. D. Gordon, *Quiet Talks about the Healing Christ*

"Better Red than Dead"

This slogan is the philosophy of most western Europeans today, according to a statement made to me by the Executive Director of the Chamber of Commerce, Rotterdam, Holland.

We were eating breakfast together at Hotel Hamilton in Chicago. A member of the Dutch Reformed Church, Mr. B. J. Udink appeared to be a man of character and insight. He told me that 300 million west Europeans lived in a area only a fraction that of the United States, that they were enjoying a high degree of prosperity ("almost like your country"), and yet were not adequately armed against a possible Soviet thrust westward.

More important, Mr. Udink stated that there was not much interest in resisting the westward expansion of communism.

The Dutch, like all the rest of Free Europe, much prefer to remain outside the Iron Curtain. But within the past century, he reminded me, Western Europe has been devastated by three great wars. And now they fear war more than communism. So they will be willing to negotiate, hoping that communism, in the not too distant future, will have spent its strength or dropped its struggle to reduce the entire world to a communist state. Western Europe is a tired rich civilization that has lost its will to fight, and communism is a totalitarian dictatorship that will not keep its initiative and original goals.

"What about Berlin?" I asked. There will be no fighting over Berlin, he thought. Though the United States talks of military intervention in case of further threats against West Berlin, he doubted whether any such military action would be taken. "And we cannot blame you for not getting dangerously involved over here."

"What would come next?" West Berlin will probably be neutralized as a result of the present negotations, Mr. Udink observed. After that the Russians will undertake the task of neutralizing West Germany.

"Then," I observed, "the Russians will virtually border Holland. What will you do then?"

"Oh, we will hope that Communists will have lost much of their zeal and despotism and that they will be friendly to us and let us coexist with them on reasonable terms." This, he assured me, was the prevailing attitude on the continent.

Then I began to wonder if our American civilization has not also become rich and tired. Perhaps we will not allow ourselves to be drawn into another war fought outside of the United States. Perhaps we too will find a way to coexist with the Communists, and hope they will be friendly when they get nearer to us.

We might well ask ourselves now, "Would we rather be Red than dead?" If the answer is in the affirmative, then the great American dream has faded out.

—George E. Failing

WHOLE NUMBER 6132 VOLUME 119 NUMBER 44

The Wesleyan Methodist

George E. Failing, *Editor*
E. L. Kierstead, *Publisher*
Marian Wilson, *Office Editor*

Contributing Editors
Gen'l Supt. B. H. Phaup
Gen. Supt. Harold K. Sheets
Gen'l Supt. R. D. Reisdorph

Official weekly paper of The Wesleyan Methodist Church of America, Box 2000, Marion, Indiana.

Second class postage paid at Marion, Indiana.

Subscription price to any address, $3. Two years, $5. All correspondence regarding subscriptions should be mailed to Rev. E. L. Kierstead at the above address. Allow six weeks for changing of address.

Address correspondence on editorial matter to Dr. George E. Failing at the above address. Signed articles present the views of the writers.

I Was Reading

by the Editor

● these words written by Gus Hall, General Secretary of the Communist party in the U.S.A., appearing in the July 16 issue of *The [Communist] Worker*: "It would be a serious mistake to underestimate the dangers to peace and democracy of the Kennedy administration. It would be no less serious a mistake to underrate the possibilities of pressuring it into another direction. It is essential to fight imperialism, war, and reactionary measures whether they come from the Kennedy government or the ultra-rights. However, the situation requires that the main direction of the attack should be at the warmongering Fascist forces, who are pressuring the Kennedy administration to the right.... It is essential to organize a counter-offensive to Big Business attacks on the people—for improving conditions at the expense of the monopolists, for jobs, for equal rights for the Negro people, and above all for the preservation of peace and democracy. In all this, the working class, the labor movement, should be the basis. As I have already said, this is not simple. But it can be done. It has been done before during the Roosevelt days, particularly because of the role played by a resurgent labor movement. It can be done again. It will take great efforts, sacrifice, and a fighting spirit. Above all, it requires a common outlook and united front activity in all fields by the Left and progressive forces, Communist and non-Communist." The Editor thinks it extremely important that every American citizen knows the official Communist line, and this entire article is most revealing of that.

● the distressing review of the manner in which many bills become law in the final hours of a Senate session. In an article by Willard Edwards appearing in the *Kansas City Star* of Tuesday, October 3, it is pointed out that Senators that favor a bill ask Senators opposing the bill to absent themselves during the final hours of the Senate session, so that "the bill can be considered in such a way that they will not be embarrassed or be in the position to embarrass us." Opposers to the bill are asked to "take a walk," and then because of an "unavoidable absence" the sponsors of the bill ask for "unanimous consent." If no one objects, the measure is approved without a record roll call or even a voice vote. If absent Senators return and ask for the reconsideration of the measure, parliamentary rules prevent such reconsideration. Thus is revealed "the manner in which scores of bills become law in the final hours of a congressional session . . . guided by skilled tactitians who are not too circumspect about their methods."

● that during the past year hospitalization insurance has soared 8.8%, hospital rooms by 3.9%; subway, bus and streetcar fares by 4.8%; tuition costs of 702 private universities rose from an average of $701 to $927, (*Newsweek*, September 11)

● in a recent release by our Department of World Missions that Wesleyan World Missions now minister on fifteen different fields. There was an increase in one year of 3000 overseas communicants with a more than 1000 growth in full church membership. Now 112 missionaries aided by 340 pastors and evangelists of the overseas churches preach the Gospel in sixteen different languages and administer five Bible schools. Medical missions are carried on through four hospitals, one leprosarium and fourteen dispensaries. Over 3000 children are enrolled in mission schools. Over 13 million pieces of Christian literature were printed in twelve languages on Wesleyan World Mission presses last year.

● "Washington Whispers" in the October 2 issue of *U.S. News & World Report* that a highly reliable informant in East Europe reported that had the western powers reacted against the building of a wall through Berlin, Communist Walter Ulbricht would have been left without Soviet backing. It is understood further that the U.S. Joint Chiefs of Staff were unanimous in urging action at the time a wall was built across Berlin, but were overruled.

● that should Congo fall within the Russian sphere of influence, the United States will have financially assisted the project by putting up 73¢ for every dollar that has been spent for war in the Congo. Soviet Russia has paid exactly nothing. Should the Congo become Russian dominated, Russia will have gotten the Congo for nothing, not a soldier killed, not a dollar spent.

● an illuminating and rather careful attempt to appraise the dismissal of General Walker from his command of the 24th Infantry Division in Germany. The account, reprinted from the *New York Times*, is fully reported in the October 2 issue of *U.S. News & World Report* and concludes with these words, "Most of those this correspondent talked to disagree with the methods [Walker] used, the materials employed, and with General Walker's alleged statements. But the great majority, including those who disagree with General Walker, resent the way the case was handled."

● this quotation from Dr. G. Campbell Morgan, "In the light of God's love, I discovered that sin does not consist in incidental acts of passing days, but in the essential attitude of selfishness."

S. L. MORGAN, Sr.,
Wake Forest, North Carolina

Don't Ignore Great Sorrow

RECENTLY four women came to see me from a town where I was pastor years ago. I valued their visit more because they were not of my denomination, but only true friends. I felt sure they came partly because they knew I had had a great sorrow, the mental collapse of my once-brilliant wife, now for over a year in State Hospital. Singularly in a delightful hour's visit no mention was made of this fact.

I write this to answer a question that troubles all of us sooner or later: In the presence of a great sorrow, is it ever proper to talk about commonplaces, and ignore the sorrow? Even as a pastor for years I was in doubt how to answer. I've learned the answer by experience.

Soon after my tragic sorrow came, several other women came to see me from a former pastorate. Their admirable leader showed the right technique. Her first word, as she stood facing me, was "We knew you were lonely, and so we came to see you!"

That was fine. It complimented me; for it rightly assumed my heart was broken—no use to evade it. And good psychology; for the first step in the healing of sorrow is to talk and weep it out.

What I urge is: never ignore a great sorrow. Face it frankly. The pastor and every would-be comforter should definitely help one to talk out and weep out one's grief. To bottle it up is harmful.

Yet a word has to be said for the chronic sufferer from bottled-up grief. A tragic example comes to mind. The only child had been cruelly killed. The mother had freely wept out and talked out her grief until she could smile again. The father had so long bottled up his grief, refusing to weep or talk about it, that he could not speak of it—nor hear it mentioned.

The pastor or other comforter has to remember these exceptions and give them gentle treatment. But I am sure of the general principle: never ignore a great sorrow. Grief needs expression for its healing. It is wise and kind to invite one to talk of his grief, even to help one to weep it out. In my earlier ministry as a pastor I thought there was something wrong in my technique, if I could not stop the bereaved from weeping. I now am sure the right technique is to help the broken heart to talk out and weep out its grief. Fine feeling and tact will discover the way.

I Was Healed of Cancer

VELMA B. HOFFMAN
Louisville, Ohio

Thou shalt be secure because there is hope.
Job 11:18

"YOUR SYMPTOMS alarm me," said the doctor as I sat in his office trying to concentrate on what he was saying. "They point to cancer. Your dizzy spells and falls indicate the loss of an excessive amount of blood." He ordered me to get to the Cleveland Clinic Hospital without delay.

I was not surprised that the doctor feared cancer, but neither was I a bit discouraged or dismayed. I did not anticipate death, nor fear it. I went home to pray and was in prayer only a short time until I knew something unusual was going to happen to me. I knew the channel was clear for my prayers to be answered and my faith was strong and increasing all the time.

Three promises came together which not only enlightened me as to my future but held me steady through all the coming month of sickness and pain:

If ye have faith and doubt not . . . all things whatsoever ye shall ask in prayer, believing, ye shall receive (*Matt.* 21:21, 22);

Whatsoever ye shall ask in my name, that will I do . . . If ye shall ask anything in my name, I will do it (*John* 14:13, 14);

and then the answer for my healing—

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me (*Ps.* 50:15).

I still did not know the name of my disease but I knew the name of the Great Physician who had promised to heal me—and I was as certain I would be healed as though it were already done. What a wonderful shock absorber the Lord is.

I entered the Clinic on June 9 with faith strong and hopes high but too weak for any examinations or X-rays until after the blood transfusions and intravenous injections. But an overpowering love came over me for the Lord and then for my fellow men. I loved them all. What a surprise to me to discover that it was no harder or different talking to a great surgeon or a supervisor than to the little colored girl who was cross over her beer jag.

People seemed to take it for granted I would speak to them about their soul, and not once did anyone walk away while I was speaking to them.

The third day after entering the Clinic, the two surgeons who attended me gave their verdict—malignant tumor. I was glad I had been feeding on the "green pastures" and drinking of the "still waters" which David tells about in the Twenty-third Psalm.

I went to surgery on the morning of the seventeeth after a week of X-ray and pills, shots and intervenous injections, and dehydration—that was the worst of all. For one week I wa allowed no water for a day at a tim because of X-raying—only a strip c cloth, dipped in ice-water, in m mouth.

I repeated the Psalm for my praye before they put me to sleep, and the I seemed to hear a voice saying, "Wi you follow Me through the dry place and the hard places, and the har paths?" and I seemed to hear mysel say, "Yes, but hold my hand."

I felt a pressure on my hand. M husband and daughter and our pasto were at my bedside many times befor I knew them. I was following th Shepherd through the "valley of th shadow of death." It lasted for days always the same scene: a desert a twilight, a shepherd going ahead wit his rod and staff, and a humped, miser able dragging figure coming after him There were times when the figure di not move; then I would waken to fin the surgeon or a nurse doing somethin for or with me, then the voice agai and the slow steps.

Things went easier for me when found out the dragging figure and my self were one. I knew the figure mus not stop taking steps, because ther was always much pain to get starte again. I felt myself listening for th voice and often came to myself we with perspiration and too weary t move hand or foot.

As the days passed I felt the sand be coming cooler and not so deep, no was the wind so dry and hot, and I wa not so weary. The voice was sayin other things besides "follow me." Ther were parts of verses of Scripture fron my notebook, and they helped me like one holding a conversation.

A young Clinic doctor had admin istered shots of morphine and pills o sulfa against the surgeon's orders— which were posted on my bed and a the desk. These caused a dangerou weakness which had the doctors wor ried.

After one such spell a nurse (spe cial) came in with an unsigned get well card. She read it to me; in larg gold letters were the words, "M strength is sufficient for thee." A soon as I was alone I told the Lor He had given me His promise, th surgeon had done his work well, now i I was to die where would be the glor for Him, and what about those t whom I had witnessed as to healing what would they say and think?

Suddenly I felt a tingling sensatio all over my body—like a hand asleep It was very painful. I began to fle my muscles in all my limbs and wit

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DON KINDE
Director of Junior Youth
Department of Sunday Schools

The Doctrine of Healing *in the Acts* of the Apostles

THE CHURCH of today is faced with a two-fold dilemma. There are those who feel that the real ministry of healing has been taken over almost completely by medical science and that they are doing a good job. Others maintain that the church has an important part in healing, but see it mainly as a priestly one accomplished by the laying on of hands, prayer, and sometimes anointing with oil. These are usually carried out privately or in special healing services.

Most churches, being confused about the entire subject, and undecided where they stand, have said little and done little in this area.

The purpose of this inductive study is to prod us to examine the doctrine of healing in the Scriptures and base our decisions and actions upon what we find there. The Book of Acts will comprise this study since it is the history of the early Christian church.

It will be of interest to note who administered healing and their relation to the church. The only layman who healed in the Book of Acts was Ananias, and yet he dealt with the greatest of all apostles—Paul. It seems that healings were performed by the apostles, but more particularly by only a few of them: Peter (four times), Stephen (once), Philip (twice), Paul and Barnabas (twice) Paul (seven times).

All of these men were definitely leaders in the early church. Healing was not something practiced by the "fringe" group of the Christian church, though of course the church itself was "fringe" so far as the Jews were concerned.

There are only five instances of the healing of believers while the healing of unbelievers numbers 16. This is quite interesting and startling.

The diseases covered the entire scope of ailments: lameness, palsy, unclean spirits, death, blindness, snake bite, fever, dysentery. Many or most of these diseases were plainly evident.

It is also interesting to note that most of the cures were instantaneous. In the case of Eutychus, however, it seems the cure was not immediate. Eutychus was "taken up dead" at midnight, Paul embraced him and said there was life in him, but it was not until the break of day that the young man was brought up alive.

Of those healed, many had been afflicted from birth. Others had been afflicted for a shorter period of time, and still others were healed at the time the affliction was incurred.

No special place was indicated for healings. Wherever there was a need, there the apostles healed: outside the temple, at a prayer meeting, along the streets, in the homes, in the market place, and by the open fire. On the whole the disciples went to the people and not the people to the disciples. It is understandable that the danger of being misunderstood, imitated, envied, and persecuted was more likely when the healings took place in public places. The more people around the greater the risk.

There were as many different methods used for healing as there are incidents of healing: laying on of the hands (six times), the spoken word, a shadow passing over the person, the command of God, prayer, handkerchiefs and aprons, falling and embracing the one to be healed. However, let it always be remembered that it was God who did the healing.

It is also noticeable that the spiritual plane of the healer was important. Stephen was full of grace and power. Paul was not affected by the beast when it fastened on his hand, possibly because of his inward spiritual condition. No outward method was shown, but an inward readiness was evidenced. Paul displayed "preventive medicine."

The healings were not selective. Many of the healings in the Book of Acts were impromptu. Others were very definitely planned such as the healing of Dorcas. Another large group of healings were performed because of evident need—there was a meeting in progress of some sort, there were people who needed to be healed, there were men who healed. The result was that people were healed. The recipients had to do very little except make themselves available. Faith was necessary for some—they had to actively receive what was given them.

The results were two-sided: good and bad. As far as the good is concerned the people were healed. They walked, leaped, and praised God. Fevers were gone, diseases cured, blind eyes were made to see, the dead lived, evil spirits went. "Many wonders and signs were done by the apostles." Seven times the phrase is used.

Healings gave opportunity to preach the Gospel. It seemed to be a testimony to the unbeliever—a sign to him of the power of God. On the other hand, the healings caused envy on the part of the Jewish leaders. Here was something they were not doing and they were losing prestige. Like any good thing, it was coveted. Some thought it would be a good trade to cash in on. However, the Spirit of God held this in check.

In the light of this study of the doctrine of healing in Acts, it behooves us as twentieth century Christians to rethink and restudy the place and importance of healing as a ministry of the church.

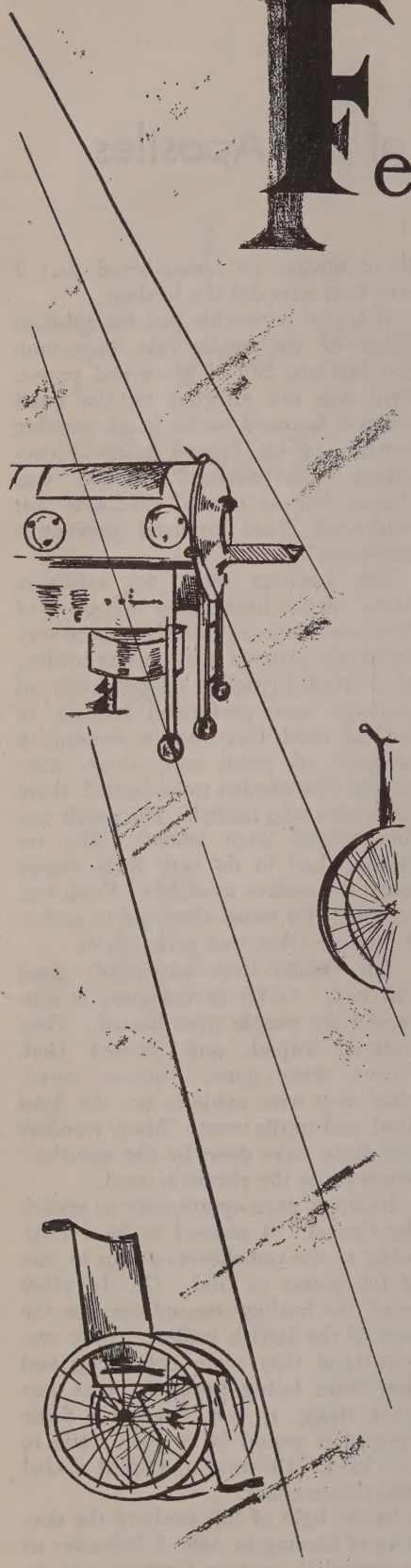
Open Door

God knows how weary we become.
He knows the cares that press
Until sometimes our minds grow numb
To life and happiness.
Then—far as East is from the West—
To some forgotten shore
He casts the woes that were our guest.
He gives an open door!

God knows that always after pain
And pardon for the soul,
We need His love to rise again.
And so, to make us whole—
He gives a clean New Year to be
The door to opportunity!

Berniece Ayers Hall
Hilton, New York

Fellowship of Suffering



A Personal Testimony

DUTIES as an Air Force chaplain were many and varied. I had just finished a tour of duty in Alaska serving remote installations. Presenting the Gospel to those in lonely places was much different from being shepherd to the typical stateside congregation. Often the Gospel message was better received when not competing with the barrage of modern day distractions. Travel by air was the only way in this vast new state. Sometimes by military plane, sometimes by passenger liners, and often by bush plane and in almost every kind of weather and severe temperatures, I kept going around the circuit. Getting acquainted with this vast land is an unforgettable experience. Such places as Anchorage, Fairbanks, Nome, Juneau, Sitka, Kotzebue, Unalakleet, Point Hope and many others bring back vivid memories. After having completed this tour of duty and again being united with my wife and three children there was every reason to have great confidence in the gracious care of our Lord. Thousands of miles of travel by air for a year, and much of it in some of the world's worst weather, was history. Surely God is good.

We had been on our new assignment just over a month and had gotten nicely settled in our new home. Little did I know or feel that good health would be suddenly taken away.

An illness came that paralleled ordinary flu as far as beginning symptoms could be noted. Soon, among other things it was hard to walk. Limbs just seemed to be getting weak. Careful tests in the base hospital gave strong indications that polio was present. It was hard to believe, but the symptoms progressed—a fever, aching muscles, and stiffness, and worst of all —more weakness of limbs—gradual paralysis. Naturally I prayed, and the call went out for others to pray. As I lay there, thoughts raced through my mind as to what the future might hold. Nobody could predict at this stage how far paralysis would progress. It could go all the way and be fatal in a short time. It could effect all limbs and other parts of the body permanently or temporarily. According to God's word our Lord takes note of the falling of one sparrow, and a person is worth more than many sparrows. This is what I had told others as a minister and chaplain, now my faith was being tried and tested first hand. Looking up I prayed that if this must be my lot that at least my right arm be spared. To this day is has never been out of use, though weakened some. The other limbs were weakened much more severely. This still is an outstanding point and doctors say this is not the usual pattern of polio.

But the bottom of the valley had still not been reached. Paralysis on other parts of the body continued. Then came transfer to another hospital and soon an iron lung was doing breathing for me. Next, it was impossible to swallow and nourishment was given intravenously. Still the fever raged and every method possible was used to check it, including alcohol baths and ice trays inside of the respirator with me. Passing the line of worlds now was a real possibility and thoughts went in that direction. To be with Jesus would be a wonderful thing, but to leave a wife and three children and much unfinished work was a painful thought.

God in His love and mercy did see fit to hear and answer our humble plea. The fever soon abated. Now it was to be a battle to recover lost muscle use. From the shoulders on down, with the exception of my right arm which God had spared, I could perform none of the usual functions except weak movements. Days passed and life was a struggle. Every kind of food that was delicious and tempting to the palate was offered but I just could not swallow. Prayer in those days had no set schedule, I prayed off and on all times of the day

and night and so did others in increasing numbers. One day a nurse was carefully and patiently trying to help me swallow a bit of jello on a teaspoon. For days this was impossible, but suddenly between the cycles of the iron lung a bit went to my stomach. Soon it was repeated. With only my head protruding from the iron lung I looked at the nurse and said, "God is good." With misty eyes she agreed and challenged me to more effort.

The ray of hope was now getting brighter. We could already look back and see days that were much darker. But looking ahead, God was with us and we were leaning heavily on His promises. Our concern was the effect all of this would have on my wife. It was a great assurance to see how God was giving her a special measure of strength and confidence. By my side daily during those days in the depth of the valley, she was composed and always of great encouragement.

Needless to say, we were and still are praying for the healing touch of the hand of God. Our prayers have not been in vain. Step by step, and victory by victory God has led along. The day came when the iron lung was opened and I should try to breathe alone. At first a few seconds was the limit. Days went by and increase came. It went from 2 minutes, 3, 5, 8, and soon half an hour. A schedule was established for physical therapy six days a week. General strength was on the increase.

After a few weeks and in another hospital, there was to be another dip into the valley. Having limited breathing, a common cold would be bad, pneumonia would be very bad. Both came, plus what is referred to in hospitals as the staph-bug. Coupled with pneumonia this can easily be fatal. For a time life was in the balance again. A number of chaplains and other Christians at this base formed a prayer chain around the clock. Doctors were doing all possible and now it was a matter of time with my case in the hands of God. He did not fail and recovery came so clearly that even doctors were impressed.

Another turning point in this road to recovery was to be a medical retirement from the Air Force and transfer to a VA hospital. Here another struggle was encountered after major surgery for kidney stones. But new strength came with increased muscle return. Yet there was one very limiting condition, as a good part of every day respiratory aids were needed. To be able to go without these would be one of the greatest hurdles. A schedule was set up whereby I would gradually try to breathe alone. At first it seemed an utter impossibility. The strength and muscles just were not there it seemed. The doctors and nurses were doing all they knew to do and challenged me on. At times they seemed almost to be cruel, asking me to do what I could not. But things changed quite suddenly. While eating meals, the breathing apparatus seemed to hinder me, so it was shut off for short spells at my request. Next, the schedule was met, and then in a few days I was ahead of it, and then victory came with sufficient breathing to shed all breathing aids! The doctors and nurses were more than pleased, and for many Christians who were praying, here again was tangible evidence of answered prayer.

Over a year had now been spent in hospitals. My wife and children were living in a nearby community and visited me regularly. The door was now opening for me to go outside. The first time was a short auto ride in the surrounding community. Then a pass to be at home with wife and children for a few hours and to enjoy a home cooked meal came. Then strength came for all day passes at home regularly. Another blessing was attending Maywood Wesleyan Methodist Church for the first time when the Christmas program was presented in the evening. Pastor Klatt and members of the congregation in all of their kindness and thoughtfulness made it easy to be regular in attendance there in a short time.

The next step on the road to recovery was leaving the hospital on week-end passes. What a blessing! No breathing aids, no more confinement to a bed during the day, but now I was up in a wheel chair with strength to study, and carry on activities while sitting. Though it is not possible to type with both hands as before, the one handed method is gaining speed continually. The door soon opened to begin teaching an adult Sunday-school class and be of help in other ways.

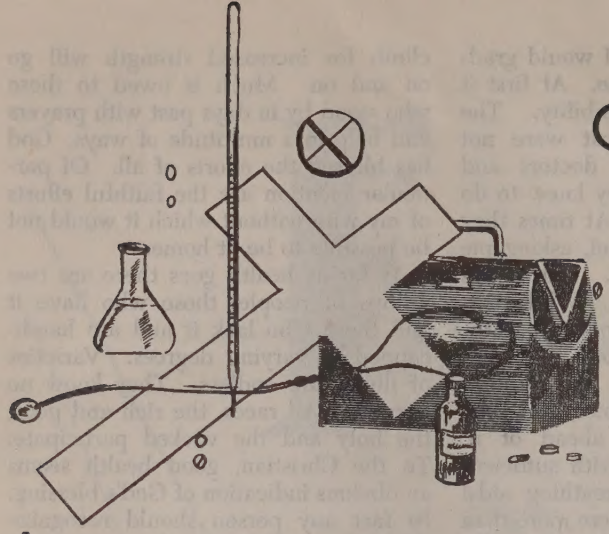
On June 2 of this year came a discharge from the hospital. The days now are not long enough. Living at home again is a new blessing. Exercise equipment is being supplied and the climb for increased strength will go on and on. Much is owed to those who stood by in days past with prayers and help in a multitude of ways. God has blessed the efforts of all. Of particular mention are the faithful efforts of my wife without which it would not be possible to be at home.

As far as health goes there are two groups of people, those who have it and those who lack it and are handicapped to varying degrees. Varieties of illness are endless. They know no barriers. All races, the rich and poor, the holy and the wicked participate. To the Christian, good health seems an obvious indication of God's blessing. In fact any person should recognize that all good things do come from above. But to the Christian there is no guarantee of continuous good health on this earth. In fact we are told that whom the Lord loveth, He chasteneth. This chastening can take many forms. Somewhere in the deep mysteries of the mind of Almighty God the call will come as to who will suffer and to what form this will take, and for what reason. Job of old was so called and in his case we are given both sides of the story. We know both that Job suffered physical affliction and we are told the mind of God on the matter as to *why* he suffered. Down through the ages many have suffered but the reason *why* has not always been fully revealed. The apostle Paul had a degree of suffering and disability, so much so that three times he pointedly asked God for deliverance. Instead of removing the burden, God gave him more grace to bear it. So Paul still was benefactor. (Unlike the case of Job, we are not given the mind of God as to the reasons for it all.)

The battle for recovery is far from over. One might ask, "Why doesn't God heal you completely in one act?" I don't know. The question also might be asked, "Why didn't God give the children of Israel the Promised Land in one mighty battle, instead of so many smaller ones?" Obviously God has brought us thus far. We shall trust Him for continued health and recovery. Thanks to friends everywhere for your interest and prayers. We would deeply appreciate your continued prayer support.

Chaplain (Captain) JOHN C. FRISKE, USAF (Retired)

Associate Pastor, Maywood Church, Chicago



God's Healing Ministry Through Man

LOWELL E. JENNINGS, M. D.
Gastonia, North Carolina

AMONG the various types of ministry God has assigned men, the ministry of healing is a separate and important one. In these days of specialization in all fields, there are many facets to this ministry, but modern medicine is the main area in which God works in this dispensation.

While Christ was on earth He placed considerable emphasis upon ministering to the needs of the human being, and indeed spent a considerable portion of His time healing people. The Scripture clearly teaches that the healing ministry should continue as well as teaching and preaching. From these facts we can safely deduct that God is interested in the welfare and health of the body and mind He created to be the temple of the Holy Spirit.

While our souls inhabit this earthly body we cannot separate the body and mind from the soul. When Adam sinned and left God, his soul "died" and the human body and mind began an imperfect existence—disease and degeneration began. Christ provided redemption for the soul through His crucifixion and resurrection but the perfect body will not be restored until we go to live with Him. Nevertheless, God has made provision for healing, renewing of strength, and restoration to a state of well-being and supplied these to man in this generation as in no previous age.

I would not infer that God does not heal the human body as He did when He walked the dusty paths of this earth. I see evidence that He does.

In our discussion of healing we often insert an element of time for the convenience of our finite minds. Sometimes we see an instantaneous change in the state of one's physical health and other times we note a gradual change to a normal state. Regardless of the time element, I should like to propose that when an individual is changed from a diseased state to a normal state of health, he is healed.

There are different means or methods by which this change in the state of health may come about. God has set laws by which He operates this universe in an orderly fashion. So He has set laws regarding the human body to keep it functioning properly. If these laws are broken an abnormal state is established. He has given us knowledge to learn some of these laws and reasoning power to follow these laws and maintain health under normal circumstances. He also has invited us to "pray the prayer of faith" and to call the elders to lay their hands on us and pray and anoint us when we are in a diseased state in order to restore health. Many times we see an improved state result when we employ these methods. At other times it pleases God to give a different result. Then finally in this age we have the means of modern medicine with drugs and procedures to assist in healing.

In this enlightened age of rapid scientific development in the field of medicine as well as all other fields, we recognize the fact that God has seen fit to permit man to accumulate considerable knowledge regarding the normal functioning of the human body as well as many changes which take place in the various disease states. Along with this has come the discovery of many new drugs as well as new procedures to assist in the fight against disease. When these scientific methods are used and a person's disease is conquered we say again that he is healed.

The fact that many discoveries and developments have been made by men who do not seem to give God much credit should not prevent our using these methods to the glory of God and giving Him thanks that He has given them to us. Developments in other fields of science by non-Christians do not prevent us from using those things for God's glory. We are happy for the privilege of spreading the Gospel by means of radio and feel that God's message can reach many more people in a given amount of time and with much less effort. We do not hesitate to ride in an auto, on a modern ship, or fly by supersonic jet to take the message of God to a lost world and give God praise for the privilege. So it is in modern medicine. We are happy to use all modern methods and knowledge in treatment, and give God praise for the availability of it and knowledge in its proper use.

In recent years we have come to recognize that many symptoms of physical disease may be manifest when disease of the body is not responsible. These symptoms arise from a diseased state of mind or soul. It is the task of the physician to search out the cause of the symptoms and determine whether they are caused by disease of the body, mind, or soul, and then treat accordingly. Sometimes it is difficult for the patient to understand how he can have pain in his stomach if there is no disease there, but it is often true. It is a well-known fact that the mind may be disturbed or the soul out of harmony with God and pain in various parts of the body may result. More and more disease entities are being found to have their origin in a disturbed mind or soul.

Many persons have experienced serious physical discomfort with no disease other than conviction for sin. There is good explanation for this too. We know that sin puts us in direct conflict with God and therefore under considerable strain emotionally, and then physically. Stress may come from our environment as well. Regardless of the source of the stress, symptoms expressed in the body, which is our only means of identifying pain, are the result.

It then becomes obvious that taking pills is not the cure for this illness. The medicine may give temporary relief from the symptoms but a permanent cure is found only by removing the cause. If the cause is a conflict with God, then it must be removed. If it is lack of love for a neighbor, it must be removed. If it is envy, it must be removed. It is the task of the physician to find the cause of the symptoms, and if he is unable to assist in resolving the problem to refer the patient to someone who can.

The degree of change that takes place in the body as a result of stress cannot be overemphasized. It is recognized that even the chemistry of the body may change as a result of stress. The body fluids and mechanisms are normally maintained in a very accurate balance so, if they are altered, it is easy to understand that symptoms may result and changes in the normal functioning of organs and tissues.

In addition to these physiological changes which take place we recognize many psychological changes which take place in adjusting to the stress of normal living these days. Again we are equipped with wonderful mechanisms of adjustment but there are points of maximum adjustment beyond which symptoms begin to appear. Life with an incompatible or unsympathizing partner may lead to many stresses and indeed drive one to unusual ends to seek refuge. An unwise attempt to live beyond our financial or intellectual level may also bring about undue stress which the body cannot tolerate without crying out in pain. Many other stresses could be listed.

With these facts in mind we see that when we feel nervous or uneasy in mind or have pain in our body the source of the trouble may be in the body, mind, or soul. Therefore we may require the assistance of trained personnel from various fields of ministry including the field of medicine. We may need to remove an obstacle between God and ourselves. We may need assistance in discovering the thing that is disturbing our mental or emotional balance and resolving this problem even through a team of workers. Then we may need to use some of the modern medicines and procedures to combat disease states of the body.

God has given us in this generation more help in all these fields than in any previous generation. Let us use them all intelligently and combine them as necessary and give God the glory for the healing touch.

An amazing recovery from meningitis

Five-year-old Victor Walks Again

DALE M. YOCUM
Overland Park, Kansas

THE PHONE CALL at about nine o'clock one morning this spring (1961) informed me that five-year-old Victor, one of the brightest little fellows in the church, had just been rushed to the hospital with what appeared to be spinal meningitis.

By the time I arrived, the doctor was consulting with a specialist, discussing the prospects. Doctors must appear as hopeful as possible at such times, especially when speaking with the parents.

Tests had been made, but the results would not be known for several hours. The parents and I watched Victor through the window of the isolation room, where he lay unconscious upon his bed. It was evident that he was a very sick boy.

Some time later the test results revealed that Victor did, indeed, have a serious case of meningitis. Still endeavoring to be hopeful, the nurses informed the parents that the treatment would require considerable time, and that if it proved successful it would be about six weeks before he could sit alone. In the meantime he could have his head raised only a little at a time. After becoming able to sit and stand he would have to learn to walk all over again.

While waiting there in the hospital, the parents told me that Victor had been dedicated to the Lord before he was born. As he grew, he became aware increasingly that he was to be God's boy. He was even making plans to pitch a pup tent in his yard and hold a tent revival for the children of his neighborhood. As we watched through the window now, the prospects didn't look bright. We prayed together and committed him into God's hands.

That evening the grandfather, a good man of God, came to the parsonage so we could pray together for Victor. As we prayed we were seeking to find God's will in the matter, before telling Him what we wanted done. Very frequently the Lord has purposes to accomplish through sorrow and affliction, and it is unwise to insist that physical healing is always the matter of first importance.

While waiting there before God, there came to my mind a flash of clear and forceful assurance that He would undertake. The force of it passed away as quickly as it came and again I asked the Lord clearly to show His will. Tenderly He spoke and said, "Did you not recognize my voice when you heard it?" I was melted before Him and gave Him praise for hearing our prayer, for "if we know that he heareth us, we know that we have the petition that we desire of him." We had a good time thanking God in prayer together.

On the morning of the second day, the parents stood again at the window of the isolation room watching their son. He opened his eyes, recognized them, and proceeded to lift himself to a sitting position. He soon lay back down, as it was considerable effort for him to remain sitting. But when he saw the look of amazement and delight on the face of his parents, he proceeded to sit again for their special benefit.

They hurriedly called the nurse and together they entered the room. By this time Victor had slipped to the edge of the bed, and now, grasping the nurse's hand, he slid to the floor and walked across the room to a chair. Soon they had him walking down the hall.

When the doctor saw this amazing recovery he granted that here was a miracle of prayer and faith. He admitted his fears for the boy's life, and his certainty that recovery would be a long process, even if he lived.

The priest heard about it, for it was in a Catholic hospital. He came to make sure the story was true as told to him. Being convinced, he granted, "The Lord does help you folks at times, doesn't He?" Yes, He does, and without the mediation of an earthly priest, for "the power of the Lord was present to heal."

Victor was back home in a few days, fully well, and more deeply convinced than ever that he is God's boy.

The Need of Wesleyan Methodist Seminary Program

R. D. REISDORPH

Chairman, Commission on Christian Education

STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). These words portray Paul's burden for Timothy, his "son in the gospel."

It is believed that Paul met him on his first visit to Lystra, and that Timothy was converted shortly after. Timothy's mother and grandmother were godly women who greatly influenced and encouraged him in his spiritual life.

As a recruiting officer in the Lord's army Paul discovered ministerial timber in young Timothy, but he also observed the need of training. Such is a *must* for the Christian worker. Natural ability, spiritual inclinations, home training, and encouragement from the church are not a substitute for systematic training.

Paul almost shouted to Timothy—STUDY. The gospel minister enters a demanding field which will test every capacity. Personal talent will not prove sufficient; human wisdom will falter in the presence of perplexing problems, and natural ingenuity will often point in the wrong direction.

Paul laid a pointed and personal responsibility upon the shoulders of young Timothy when he instructed him to study. In the ministry there are certain things that people may do for one, other things the Lord alone can do, but he who bears the sacred call must diligently *pray, study,* and *work.*

Since training is an obvious necessity for one entering the ministry, it naturally becomes the responsibility of the Church to provide facilities for that training. The Wesleyan Methodist Church has in recent years taken definite steps toward meeting her obligation in this field. The Wesleyan Methodist Foundation established at Asbury Theological Seminary is now an authorized and integral part of our training program.

No longer is the Church compelled to say to her men desiring seminary training, "We have nothing to offer you." A new day has dawned in this field. It now remains for the Church to make the most of her extended opportunity.

After ringing the bell which called Timothy to the Study Hall, Paul further alerted him to his obligation to God. The words, "approved unto God" doubtless lifted Timothy rather abruptly into a realm where he sensed a new relationship to his Lord—there would be a divine scrutiny upon his ministry. He was to seek the guidance and help of God and thus win His approval. Working under God's guidance, supervision, and direction is a rich but humbling experience to any man.

A minister's responsibility to God is sufficient reason for him to make the best possible preparation for his ministry. The minister himself has been redeemed by grace; his Lord calls him to faithfully proclaim that amazing message to others.

With this grave responsibility resting upon men entering the ministry, the Church must assist them in every way possible. The obligation of the minister and the Church are identical. They cannot be separated. Each is favored with the approval of the Lord or condemned by His justice. The Church should ask, "Are we meeting our obligation in providing adequate training for our ministers?"

Paul further warned Timothy against being a shame-faced worker. Some time ago the foreman of a machine shop wrote to a certain school asking for a mechanic. In the request he placed this stipulation: "We want a man for whose work we do not have to apologize."

Certainly the Church is seeking men she can place with confidence. Men who will build the Kingdom of the Lord Jesus Christ. Yet before placing them she must train them.

"Rightly dividing the word of truth," was Paul's next point of emphasis. This was of major importance. Paul's Epistles reveal that he encountered considerable difficulty with false teachers. They hindered his efforts. They confused the converts. They denied his teaching. They scattered his followers. They destroyed his churches.

Never have men been plagued with so many sects and false doctrines as at present. Many false teachers support their theories with segments of the Scripture. Others disregard the Bible and rely upon human instinct and wisdom to chart the eternal course of men.

In our day these deny the virgin birth of Jesus Christ, His vicarious suffering, His resurrection, His power to transform the life by direct contact. This leaves degenerate, broken men and nations without a Saviour, a moral standard, or a light. Without Christ no one has any hope for the future.

The Wesleyan Methodist Church stands definitely for certain doctrines, principles, and methods of procedure. Her future course will be determined by the men who fill her pulpits. And the course of these men will be determined by their training.

Doctor C. Gregg Singer recently pointed out that theological weakness is a cause for the drift in Christian colleges. Colleges which started with a Christian purpose and an evangelical tone have drifted because they changed their basic doctrinal emphasis.

In an effort to avoid the tragedy of drifting in doctrine, the Church has established a Foundation at Asbury Seminary. Asbury is one of the few seminaries in America which continues to teach the doctrine of sanctification as expounded by John Wesley.

The Sunday schools of the Church are being given opportunity through the 1961 Thanksgiving Offering to contribute to this important phase of the Church's educational program.

By participating in the Offering children, young people, and adults will contribute to the training of men who will stand in our pulpits. Give prayerfully. Give generously. Give sacrificially. This is the first opportunity the Church at large has had to contribute to a Wesleyan Methodist Seminary program.

The Need for a Building

The SEMINARIANS

THERE is a great deal of value in abstract thinking. Creative imagination, loyalities, ideals, movings of the Spirit, and fellowship are far more fundamental than any pile of bricks or wood. Without them, the material things mean little. But it works the other way too. Sooner or later there has to be some way to house and focus the activities that become the expression of these ideals and loyalities. That's how the Foundation at Asbury Seminary comes to the idea of a building. As in a local church, the need for a building grows out of the activities and goals of the people.

It was back in 1951, as near as we can learn, when the Wesleyan group first formed at the Seminary. Then they were small and were able to crowd into student apartments or meet where they could find a place. Six years later Dr Wilber Dayton and family moved to the Seminary and began to promote the Wesleyan interests. Since then, their home has furnished the main rallying center for the Wesleyan group, with the help of occasional access to other facilities around the Seminary. During this period of time the group has grown and solidified. When all are present with their families, sponsors and a few guests, the number has already reached 60 or 70. This, of course, over-taxes any facilities regularly available to the group. And, of course, we anticipate future growth.

The matter of effectiveness, too, is quite an item. While a group can operate on emergency basis with very little equipment and with inadequate housing, there is leakage in many hidden forms. No home is equipped to handle such groups adequately. The group is too divided and too subject to distraction to participate with full effectiveness. With proper facilities, more could be done for the children of the students, too.

Great progress has been made in the matter of unity and loyalty during the past several years. The interest that the Church has shown in the students has made them feel that they are a part of the Church and that they will find a place of service when they are graduated. The visits from leaders of the Church, the beginnings of student aid, the prospect of the Thanksgiving offering, the establishing of the Foundation, and the developments at the seminary have been encouraging. But all of this points logically to the need of the forward look. And the forward look seems to demand a rallying point where they can assemble, where Wesleyan books can be kept, where there can be an office, where guests can be cared for, and where a variety of activities can be carried on without feeling that one is imposing on the good nature and investments of others. It is like a family. There is nothing like a home of one's own to provide morale, permanence, and security.

Then there is the many-sided matter of influence and public relations. Perhaps the question most often asked is: "Now just what is a Wesleyan Methodist Foundation at the Seminary?" We try to explain that the Foundation is a working agreement whereby the Denomination and the Seminary cooperate in the education of the ministerial students. But most people find it hard to take an institution seriously unless they can view the building that implements the function. It is hard to understand that denominational officials are in touch with the local director, that there is a local executive council that functions under the Commission on Christian Education and is responsible to the Board of Administration for its conduct of business. They don't feel as easy about student aid funds and other contributions as if they could see a building. Buildings are just naturally associated with permanence, with effectiveness. So, in the eyes of the public, of the seminary, of the students, and of the Church itself, there is need of a building from the standpoint of status and function. This is accentuated by the fact that the Free Methodists have set the precedent of a beautiful and effective building adjacent to the Seminary.

Then, from the standpoint of investment, the returns are insured. In the first place, it is definitely needed for its present and future use. The plans as sketched would provide for considerable growth of the group without any radical changes. There would be a large room suitable for religious and fellowship meetings. Adjacent to it would be a conference or small assembly room that could be opened onto the large one by folding doors. There would be a children's room, rest rooms, guest room, office, library room, and kitchen. And all would be so planned that it could be quickly and economically converted into rental property or sold as an income property in case the church should, in later years, make other provision for the education of her seminary students.

The building would be the property of the Wesleyan Methodist Church of America, to be used under their direction to serve their purposes in training a loyal and effective ministry.

Should we say then that the Foundation needs a building? Or should we say that the Denomination needs a building in Wilmore to implement the work assigned to the Foundation? In any case, we believe it is God's will to build.

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Lesson for November 19

God's Power at Corinth

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Acts 18:1-11; I Corinthians 2:1-5.

Golden Text: For I determined not to know anything among you, save Jesus Christ, and him crucified. I Corinthians 2:2.

M God's Power at Corinth. Acts 18:1-11; I Corinthians 2:1-5
T Paul's Preaching at Corinth. I Corinthians 2:1-10
W Paul's Trouble at Corinth. Acts 18:12-17
T Paul's Return to Antioch. Acts 18:18-23
F Apollos Instructed. Acts 18:24-28
S Paul's Ministry in Ephesus. Acts 19:1-7
S Church Problems in Corinth. I Corinthians 1:11-17

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Religious News

Key Question of NSSA

DETROIT, Mich. (NSSA)—Key question raised at the NSSA Convention at Cobo Hall was: Will the Sunday school gear itself to meet the challenge of our times? Detroit's huge auditorium was a beehive of dynamic discussion on ways and means of improving the Sunday school.

On hand for the occasion were many of America's outstanding Sunday-school leaders who shared their experience in more than 150 workshops and general sessions.

Juvenile moral problems, atheistic communism, and general moral decay were the most frequently mentioned problems facing the Sunday school.

The majority of the Sunday-school specialists, here gathered, believed that the real potential of the Sunday school is yet to be explored. They pointed out that growth over the past fifteen years (21,426,453 members in 1945, when the NSSA was founded, to 40,349,972 in 1960) is an indication that greater expansion is possible in the years ahead.

Joint effort toward expansion is the key to overall growth, according to the prevailing opinion.

Another essential element for growth is the continual improvement of teaching methods and materials.

Binding the whole convention together was the common purpose to serve and honor Jesus Christ, and to make the Sunday school a tool by which God may shape human lives.

Drunk, Assault Cases Rise After Repeal

OKLAHOMA CITY (BP)—A comparison of figures by the chief of the Oklahoma City Police Department shows arrests for drunkenness have risen 50 per cent and arrests for assault have tripled since liquor became legal in Oklahoma in 1959.

Police Chief Dan Hollingsworth compared arrests for one week a year before repeal with the same week a year after repeal. He said comparison of assault cases was applicable since in most of them liquor figures in as a factor.

Blue Ridge Broadcasting Corporations Granted Permit

MINNEAPOLIS, Minn. (CNB)—The Blue Ridge Broadcasting Corporation, a non-profit corporation headed by Dr. Billy Graham has been granted a permit by the Federal Communications Commission to build and operate a 10,000-watt radio station at Black Mountain, North Carolina.

Dr. Graham whose home is at Black Mountain, is president of the new corporation. Other officers are: vice president, Dr. L. Nelson Bell of Montreat, North Carolina; secretary-treasurer, George M. Wilson of Minneapolis; attorney, Roland E. Finch of Black Mountain.

The proposed station will operate under a commercial license, with wave length of 1010 meters and the call letters WFGW.

Annual Meeting of Accrediting Association of Bible Colleges

The 15th annual meeting of the Accrediting Association of Bible Colleges will be held in Chicago at Moody Bible Institute October 26-27. The Association will not only conduct its business affairs during this time, but an informative program on Bible college education will be offered for all Bible college educators in the United States and Canada.

Two special conferences for Christian educators will be held at Moody Bible Institute just prior to the annual meeting. Academic deans will meet on October 25 and 26 under the chairmanship of Dr. Alfred Martin, and the third annual Business Administrators' Conference will meet on the same days with Mr. Harold G. Faulkner the chairman.

Jobs-for-Young-People Program

NEW YORK, Sept. 24—Finding jobs for young people is the goal of a new program spearheaded by the Nation's clergymen in cooperation with industrial leaders of their local communities.

The program was developed by the Clerical Advisory Council of the National Association of Manufacturers, with the assistance of the NAM's Clergy-Industry Relations Advisory Committee.

Rev. Edward L. R. Elson, chairman of the Clerical Advisory Council and minister of the National Presbyterian Church in Washington, D.C., pointed out that lack of jobs is contributing to personality difficulties among the young people themselves, as well as posing a financial problem for their families.

"The situation holds the threat of unfortunate moral and social consequences," he said, noting that this should be of concern to every clergyman throughout the country.

A booklet describing the "Youth to Work!" program may be obtained by writing the Clergy-Industry Relations Department, NAM, 2 East 48th Street, New York 17, N. Y.

"Shining Light" Services

KANSAS CITY, Mo. (N.I.S.)—For the first time in its history, the Church of the Nazarene has set goals and is giving special emphasis this fall to its Sunday night evangelistic services.

Every one of its 4,740 churches is enrolled in the program called "Shining Lights on Sunday Nights."

The goal for the 3-month program is to have an average Sunday night attendance equal to or greater than the church membership. Every church also has been challenged to take in one or more new members on profession of faith on December 24 or 31.

Some Interesting Conversions

PHILADELPHIA—The most concentrated evangelistic effort in Christian history ended and began here September 17. More than 90,000 jammed the Philadelphia Stadium at the final service. A record 2,095 came forward to make "decisions for Christ." The decisions for the four-week crusade totalled 16,242.

Within hours, the first of eight Philadelphia meetings filmed on vido tape was telecast on a "nationwide television Crusade" in 63 American cities. The other seven meetings are scheduled on consecutive nights. The potential night audience in some of these cities will exceed the total attendance of the Crusade here.

The *Philadelphia Evening Bulletin* editorially supported the ministry of the Billy Graham Team in its lead editorial of August 27:

"Closer to the text of the Gospel of Mark, in some ways, is the work of Dr. Billy Graham. More than his predecessors, he is able, with this day of modern inventions, to teach his version of the Gospel to all creatures. Easily his eloquent voice can fill Convention Hall or a great outdoor stadium. The sound of his choirs may be multiplied to the chorus of a multitude. By the magic of modern transportation he has been able to talk to millions in many parts of the world.

"Yet this does not explain his power and appeal. A better clue may be found in the tale of the day of Pentecost when the Apostles prayed and 'every man heard them speak in his own tongue.' There is aching need everywhere for simple honesty, for love of man and the fear of God. This may be what the individual who listens to the message of Billy Graham hears him speak 'in his own tongue.' And among those who have come to scoff, many have stayed to pray."

The *Catholic Star Herald* published in nearby New Jersey had this comment: "A Crusade by the Rev. Billy Graham is always a colorful event, a sort of spiritual spectacular. His enthusiasm for Christ is wonderful to behold. The attention his messages attract, the response of so many people eager to praise Christ, is all to the good. Would that it were anchored in something more solid than fervid feelings."

Greek Court Gives Case to Protestant Minister

CHALKIS, Greece (EP)—Protestant clergymen in this predominantly Orthodox country have the legal right to use the title of "Reverend."

This historic decision affecting Protestants in Greece was handed down by a three-judge Criminal Court here in a two-year-old case involving Rev. Spiros Zodhiates of New York, general secretary of the American Mission to Greeks.

Zodhiates, an ordained Baptist minister, had been sued by Greek Orthodox Archimandrite Christopher Kalyvas who charged that only priests of the Greek Orthodox Church had a right to use the title.

A Court in Patras, Greece, acquitted a Seventh-day Adventist minister who was charged of proselytizing. He is Rev. George Kotsasaridis, 47, pastor of a group of Adventists, who had been invited to visit an Orthodox family to study the Bible with them. While in the family's home, the local Orthodox priest burst into the room and accused the minister of "invading my own parish."

Following the acquittal, the priest said he would appeal the case to a higher court.

'Adult Christians' Invited to Soft-Drink Cabaret

SYDNEY, Australia (EP)—A prominent Methodist clergyman has opened a cabaret here "for adult Christians where no intoxicating drinks will be served."

He is Dr. Alan Walker, superintendent of Sydney's Central Methodist Mission. Dr. Walker calls it "an experiment designed to bridge the gulf between the Church and people who have no contact with religion."

Attending opening night were 150 patrons who were entertained with a floor show that featured hymns sung to modern rhythms and

various variety acts.

Instead of beer or liquor, the guests drank fruit cocktails, coffee, soft drinks and milk.

Urge Stay of Christmas Promotion Until After Thanksgiving

BUFFALO, N.Y. (EP)—Members of the Buffalo and Erie County Council of Churches have urged business houses to postpone Christmas sales promotion until after Thanksgiving festivities.

Mrs. William H. Buschman, secretary of the Council, said the appeal was made because early promotion of Christmas interferes with Thanksgiving observances in the churches.

Rev. Martyn D. Keeler, minister of North Presbyterian Church in Williamsville, N. Y., said the "edge" is taken off Christmas by early promotion.

Sees Christianity Losing Influence in Europe

MINNEAPOLIS, Minn. (EP)—Dr. Chester A. Pennington, pastor of the Hennepin Avenue Methodist Church, says Christianity in Europe "has had it."

Just returned from a visit there, Dr. Pennington says that organized Christianity "has pretty well lost its influence" both in Britain and on the continent.

English Methodist leaders told him, he said, that "our nation is a pagan nation."

Opinions differ on when the decline began, but many say it started during World War I which decimated a whole generation and which shattered Christian optimism and belief that progress was inevitable. Europeans, Dr. Pennington reported, "fully expect the same decline to hit the United States."

Malik Debates Church Role in Politics

DETROIT (EP)—The church cannot assume responsibility for the "fortunes and misfortunes of the world," says Dr. Charles Malik, former U.N. president, president of the National Council of Churches and now a professor at American University in Washington, D.C. "Politics and world affairs belong to politicians; salvation and ultimate affairs of the soul belong to the church." The Greek Orthodox layman said the greatest service the church could render would be to bring about the spiritual unity of all Christians.

Toynbee Sees Plurality of Religions a Blessing

NEW YORK (EP)—Penning his views in the bi-weekly Protestant journal *Christianity and Crisis,* British historian Arnold J. Toynbee said recently that the plurality of religions is a blessing rather than a curse for mankind.

He said the variety of religions has enabled different types of persons to find the particular religion which best suited their spiritual needs.

Protestants Attend Roman Catholic Retreat

ERLANGER, Ky. (EP)—Forty-five clergymen of major Protestant denominations in the U.S. attended a three-day retreat at the Marydale Retreat House of the Covington Roman Catholic Diocese.

Rev. Thomas F. Middendorf, Marydale director, and executive director of the National Catholic Retreat Movement, said it was planned to "break down prejudices and bring about a better spirit of understanding."

I Was Healed of Cancer

(*from page* 4)

much crying, moaning, and rubbing which lasted until nearly morning I felt that all was well.

In the morning the surgeon and his staff of doctors were very much surprised at my sudden improvement. I explained that the Lord had been in to see me.

A nurse came in and gave me a hot bath and the therapist came in with a small bottle of oil to rub the tense muscles of my back, and in doing it she poured oil on the back of my head. "He anointeth my head with oil," I said aloud, "my cup runneth over." We were both crying.

One night I was so pleased to see my family in the room. I did not know they had stayed in Cleveland and had been with me through my worst times. Then the room blacked out and these wonderful verses came.

"Fear none of these things which thou shalt suffer"; "I will never leave thee nor forsake thee"; and "thou shalt be secure because there is hope."

I felt a cool breeze over me and cold water at my mouth. I thought it was an oasis in the desert. Then I heard the words, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." I was back in the room, my daughter was holding me up and spooning chipped ice into my mouth and fanning me.

I will never forget, and I am sure Dorothy will not—a joy came over me that was more than I could stand. I laughed and praised the Lord. I kept trying to get up. She tried to hush me but I could not bottle it up. She thought I was crazy or dying. I said that this was the "joy unspeakable and full of glory" we sing about. The joy was because the Shepherd had taken me through the "valley of death" and we were in a large empty room, and I was healed. My prayers were answered, and I had only to do my part—I would now begin my work of glorifying the Lord which would take me the rest of my life.

Before I was dismissed from the Clinic, I had the joy of seeing one of the men who prepared the rooms, a colored utility man, get back to God. He was a very dignified man when he came into my room, but when I told him what God had done for me, and about my promises, and my deliverances, he said, with tears streaming down his face, "Lord, I thank Thee for restoring unto me the joy of Thy salvation."

I did not see him again before I left the hospital, but I heard him shouting up and down the hall.

My work was begun.

Report From Burma

MANDALAY, Burma (EP)—What will happen to the work of the Church and Christian missions in Burma?

With Buddhism now the official State religion in Burma, what will this mean to the Church planted here by Adoniram Judson and faithfully built up by Burman believers through this past century-and-a-half?

I put this question to Rev. John Thetgyi, General Secretary of the Burma Christian Council, and received this generally encouraging reply:

"While it is much too early to tell what the final effect will be, in general the government action has had a beneficial effect.

"On the one hand, it is causing Christians to stand as never before. Church attendance has increased markedly.

"Secondly, and this is a somewhat surprising development, the action seems to be causing Buddhists and other non-Christians to study the difference between their beliefs and the tenets of Christianity. Many are asking for the first time: 'What is Christianity? What exactly do you believe?' "

Mr. Thetgyi describes Prime Minister U Ru as "a very fair man, who has promised that the rights of religious minorities will be protected."

As a matter of Christian testimony, Mr. Thetgyi and other Christian leaders of Burma are calling upon their fellow believers to use every opportunity to demonstrate their loyalty to the government, despite the recent religion edict.

Government officials were described as "very pleased" when Mr. Thetgyi and U Thaung Tin, chairman of the CC Relief Committee voluntarily came to them at the beginning of the current flood disaster to pledge the relief aid of Burman churches and individual Christians. Over 90,000 people in Burma are homeless as a result of the worst floods in 29 years.—*Larry Ward*

Columbus 'Blitz' Census Draws 10,000 Volunteers

COLUMBUS, Ohio (EP)—The Columbus Area Council of Churches conducted a one-day "blitz" census to compile one of the most complete religious profiles done on a Midwestern city in recent years.

The canvass, conducted with the help of 10,000 volunteers from 19 denominations, reached the entire city and eight neighboring towns.

The project had the cooperation and endorsement of Catholic and Jewish leaders here who received information from the survey for use in possible follow-up work.

Results of the survey showed that 69.5 per cent of the area population is Protestant; Catholic, 19.5 per cent; Jewish, 1 per cent; no preference, 9.5 per cent; and miscellaneous, .5 per cent.

Church News

Congressman Goodell and Dr. Harold Boon Speak

Representative Charles E. Goodell, U.S. Congressman from the 43rd Congressional District, and Dr. Harold Boon, President of Nyack Missionary College were guest speakers at this year's Homecoming Weekend at Houghton College, October 13-15.

Mr. Goodell, recently returned from a two-week tour of West Germany and the Soviet Union, addressed the alumni and students following the annual alumni banquet. He dedicated the new men's dormitory on the college campus. On a previous visit to the campus in June 1959, the congressman received an honorary Doctor of Laws degree from Houghton College.

Dr. Harold W. Boon, a 1936 alumnus of Houghton College, spoke at the Founder's Day Convocation and received the honorary degree, LLD., from his alma mater at that time.

A special feature of this year's Homecoming was a sacred concert, sponsored by Houghton College, and held at Kleinhans Music Hall, Buffalo. It featured George Beverly Shea, baritone, a Houghton alumnus, and Tedd Smith, pianist, both members of the Billy Graham Evangelistic Team.

Dr. Paul Fall, Interim Professor at Houghton College

Dr. Paul H. Fall, noted scientist, is serving as interim professor of chemistry at Houghton College this fall.

Dr. Fall attended Houghton College, Oberlin College, and Cornell University. He was made president of Hiram (Ohio) College, in 1940 and served in that capacity for 17 years.

His most recent position has been that of Visiting Scientist in Chemistry for the American Chemical Society. This job has taken him to all areas of the country lecturing and assisting professors in the use of new and existing methods in chemistry.

Dr. Fall has authored the book, "Reactions of Metals and Their Qualitative Detection", and various other papers in chemical education.

General Evangelists' Slate

The General Evangelists' Slate will appear in the first and third issues of each month. Dates for listing must reach this office three weeks prior to the date of paper in which the listing will appear.

ARMSTRONG—C. I., and Mrs., 401 Maxey, Wilmore, Ky.
Buffalo, N. Y. (Blossom ch.) ..... Nov. 5-12
Bethel, Ohio ..... Dec. 7-10

BANKER—Floyd, 2814 So. Nebraska St., Marion, Indiana
Open Time—Nov. 8-19
Batavia, N. Y. ..... Dec. 3-10
Brooksville, Fla. (Camp) ..... Jan. 18-28

BLOOM—M. Catherine and Martha, Rt. 6, Spartanburg, S. C.
Spartanburg, S. C. (First ch.) ..... Nov. 8-19
Easley, S. C. (Glenwood ch.) Nov. 23-Dec. 3
Easley, S. C. (Alice Mill) Dec.7-17

CHAPMAN—Howard H., West Chazy, N. Y.
Napinee, Ont. (Standard) ..... Nov. 29-Dec. 10

CLARK—Harry D., Box 159, Laurel, Ind.
Open Time

DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Bird Lake, Mich. ..... Nov. 12-26
Bushnell, S. Dak. 6 ..... Dec. 6-17
Madison, Ind. ..... Jan. 11-22

FOSSIT—D. W., 924 Parkway Dr., Louisville 17, Ky.
Minerva, Ohio (Mt. Calvary) ..... Nov. 8-19
Penn Run, Pa. ..... Nov. 22-Dec. 3
Decatur, Ind. (Interdenominational) Dec. 11-17

HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
Alva, Okla. ..... Nov. 1-12
Cedar Grove, Okla. ..... Nov. 15-26
Ringwood, Okla. ..... Nov. 27-Dec. 3
Lakeland, Fla. ..... Dec. 13-24

JOHNSON—Harry L. and Wife, Gillingham, Wis.
Walker, Ia. (Hoover) ..... Nov. 8-19
Avon, S. Dak. ..... Nov. 22-Dec. 3

KENDALL—Stanley, 1411 Berry Blvd., Louisville, 15, Ky.
Utica, Pa. (Canal) ..... Nov. 1-12
Isabella, Pa. ..... Nov. 28-Dec. 17
Louisville, Ky. (Camp Taylor) ..... Jan. 17-28
Eden, S. C. ..... Jan. 30-Feb.4

LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Blanchard, Mich. ..... Nov. 1-12
Elwood, Ind. ..... Nov. 15-26
Cedar Springs, Mich. ..... Nov. 29-Dec. 10

LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Indiana, Pa. ..... Oct. 31-Nov. 12
Findlay, Ohio ..... Nov. 21-Dec. 3
Christiansburg, Va. ..... Dec. 5-17

LINTHICUM—R. G., 2703 Broadway, Hatboro, Pa.
Halifax, Pa. ..... Nov. 8-19
Open Time—Dec.

MATHERLEE—D. R., 152 Larkin St., Findlay, O.
NuMine, Pa. ..... Nov. 8-19
Beloit, Ohio ..... Nov. 22-Dec. 3
Decatur, Ill. ..... Dec. 6-17

McFARLIN—William and Wife, c/o Rev. Russell Taylor, Dennison, Ill.
Palestine, Ill. ..... Oct. 31-Nov. 12

McPHERSON—C. R., Damascus, Ohio
West Virginia Itinerary ..... Nov. 21-Dec. 3
Elwood City, Pa. ..... Nov. 21-Dec. 3

MOUTOUX—Wilfrid and Wife, Box 203, Bridgeport, Ont., Can.
Marengo, Ohio ..... Oct. 31-Nov. 12
New Castle, Ind. ..... Nov. 14-26
Woodstock, Ont. (Tab.) ..... Nov. 28-Dec. 10

MYERS—Joseph H., 504 E. 14th St., Bloomington, Ind.
Open Time

PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Summerfield, N. C. ..... Nov. 12-19
Akron, Ohio (First) ..... Nov. 24-Dec. 3
Open Time — Dec. 8-17; Jan.; Feb.

PHIPPS—Neal, Brainerd Indian School, Hot Springs, S. Dak.
Nebr.-S. Dak. areas ..... Nov. 1-15
Iowa-Ind. areas ..... Nov. 16-17
South Carolina (Rallies) ..... Nov. 19-Dec. 3
Wyanet, Ill. ..... Dec. 5-10

ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
Shelbyville, Ind. ..... Nov. 7-19
Sunbury, Ohio ..... Nov. 21-Dec. 3
Open Time—Dec. 5-17 or 24

ROUNDS—Roger C., Rt. 2, Kirkville, N. Y.
Ellenburg Depot ..... Oct. 31-Nov. 12
Cadyville, N. Y. ..... Nov. 14-26
Corinth, N. Y. ..... Dec. 31-Jan. 7
Morley, N. Y. ..... Jan. 28-Feb. 4

SMART—Marshall, 724 Daniels St., Toronto, O.
New Rome, Ohio ..... Nov. 9-19
Bellaire, Ohio ..... Nov. 22-Dec. 3
Chillicothe, Ohio ..... Dec. 28-31

SMITH—Hugh S., 305 Burtner St., Greensboro, N. C.
Thomasville, N. C. (First) ..... Nov. 5-12
Hendersonville, N. C. ..... Nov. 15-26
Open time after Nov. 26

STARK—Price P., 3516 S. Boots St., Marion, Ind.
Avon, N. Y. ..... Oct. 25-Nov. 5
Massillon, Ohio ..... Nov. 8-19
Laotto, Ind. ..... Nov. 22-Dec. 3

STOESZ—Lowell, 3429 NE., Cleveland, Minneapolis 18, Minn.
Rochester, Minn. ..... Dec. 12
Open—Nov. and Dec.

SUNDSTROM—George E. and Wife, Rt. 2, Salem, Ohio
Soldier, Pa. ..... Nov. 7-19
Eskridge, Kan. ..... Nov. 22-Dec. 3
Oak Hill, Kan. ..... Dec. 6-17

SUSURAS—Nick, Box 38, Simla, Colo.
Burr Oak, Kans. ..... Nov. 1-12
Bethany Chapel, Kans. ..... Nov. 15-26

TURNER—H. H., 3019 S. Branson, Marion, Ind.
Glenn Burnie, Md. ..... Nov. 7-19
Penn Beach, N. J. ..... Nov. 21-Dec. 3

UHLENDORFF—Lewis F., 4330 River Rd., N.W., Washington 16, D. C.
Burlington, N. C. ..... Nov. 7-19
Gastonia, N. C. ..... Nov. 28-Dec. 10
Open time for Jan.-Feb.

WALLACE—Robert W., 1201 Chestnut St., Franklin, Pa.
Kansas City, Kans. ..... Oct. 31-Nov. 12
Gillingham, Wis. ..... Nov. 15-26
Franklin, Pa. (U.B.) ..... Nov. 29-Dec. 10
Stockton, Calif. ..... Dec. 20-Jan. 5

Special Workers

DEGENKOLB—William and Wife, Rt. 1, Swayzee, Ind.

KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Warren, Ind. (Plummer's Chapel) Nov. 8-19
Lancaster, Ind. ..... Nov. 21-Dec. 3

Prayer Answered, Denison Iowa

Less than two years ago, this church was without a preacher, and almost without a congregation. Sunday morning Sunday school and church service was down to about 12 or 14, counting every child and baby. Wednesday evening prayer meeting was down to four women. Can you imagine anything weaker than four women? But let me read to you I Corinthians 1:27, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things which are mighty."

And so the four women started praying on Wednesday nights for the church and for a preacher. We felt definitely led to heat the church and meet there, even though it was an added expense and considerable inconvenience—still it meant that the church was open and lighted on prayer meeting night.

Our prayers for a preacher were very specific. He must be able to preach a good sermon. He must be good at calling, because if the church were to exist it would have to grow. It must be a man without much of a family, because the basement apartment space was very limited, and that was all we could offer for living quarters. He must be a man who appealed to men, because we were acutely short of men and needed their strength and support. We needed a man whose wife could play the piano, because our only piano player had poor eyesight, and needed assistance. And last, it had to be a man who didn't need money, because we didn't have any. When we would finish praying, we would say to the Lord, "We know that this is an impossible request, but all things are possible with God."

When I would go home from such a prayer meeting, I would talk to the Lord, and say, "If there is such a man, why would he come to Denison. we have nothing to offer him but a nearly empty church?" And the Lord seemed to tell me that there was one kind of man who would come—a man who liked a challenge, who liked to see miracles take place for the Lord Jesus Christ. The Lord brought us Rev. Oscar Johnson, who filled every single one of our qualifications, and is a man who likes a challenge!

Never in our wildest dreams would any of we four women have thought of asking the Lord, within two years, to also paint the whole interior of the church, bring in new pews, put carpeting down the aisle and across the front, and hang a lovely drape behind the pulpit. But God has done "exceeding abundantly above all that we ask or think."

May I close with a phrase from our earlier Scripture reading in II Chronicles 7:1, by praying, "May the glory of the Lord fill this house."—*Mrs. McCracken*

Revival Notice

Place—Wesley Center Church, Burr Oak, Kansas
Date—November 1-12
Evangelist—Rev. Nick Susuras
Pastor—Rev. C. S. Blomberg

FOR SALE

Small printing press complete with type and paper stock. Contact Rev. Wm. L. Economan, Route 1, Box 57, Cadillac, Michigan.

Book Reviews

Order Your Books from The Wesley Press Box 2000, Marion, Indiana

CONVERSION, by E. Stanley Jones (Abingdon Press, 1959; 253 pages; $3.25).

This book is outstanding. It is not a theological treatment. It is rather the warm-hearted sharing of the ministry and experience of one who for more than 50 years has been a leader in the proclamation of a transforming gospel.

In some respects the book is more psychological than theological. Yet it is neither. It is simply religious. But it is the religion of the changed heart which transforms the whole of life. What Begbie's *Twice Born Men* did for earlier generations in reporting rescue mission work, Jones does for our day on a much wider scale. He reports from all strata of society and from all parts of the world. He cites the conversion of the mental patient and of his psychiatrist, of the pauper and of the millionaire, of the illiterate and the philisopher, of the libertine and of the bishop. All find life beginning in a surrender of the self to Christ.

Conversion is first shown to be a universal need. The special problems and achievements of a nuclear age but underscore the necessity of Christ at the center of personality. Then Dr. Jones discusses helpfully the relation of self and love to this process and cites many cases of conversion. From this, he moves to its spiritual fruits, its salutary effect on health, and its elevation of the whole of life. Then, after distinguishing between conversion and religious education or church membership, he gives a practical analysis of how the experience may be received.

Finally, the writer treats the broader aspects that theology would tend to put under the topics of sanctification and growth in grace. Here he speaks of the cultivation of conversion and the enlargment of the new life. There is a clear witness to a deeper life through a Pentecostal infilling of the Holy Spirit. And this same power of the Spirit is shown to be effective in soul-winning.

To one who is not disturbed by the use of a theological term in other than strictly theological contexts, this is a terrific book. It presents vital spirituality in such a normal way as the indispensable secret of life. Commitment to Christ, the genius of the new life, moves so logically to the complete cleansing and fulness of the Spirit and on to soul-winning. It is full of challenge and encouragement for days that are generally called difficult. One can hardly afford not to read the book at least once.—*Wilber T. Dayton*

THE PASTOR AND VOCATIONAL COUNSELING by Charles F. Kemp (Bethany Press; 190 pages; $3.50).

The purpose and plan of this book is well stated in the introduction from which we make the following quotation: "This book has been prepared primarily for the ministry, that is, pastors of local churches, directors of religious education, youth workers, university chaplains, chaplains in the armed services—all those who may be called upon to help someone with the problem of vocational choice or adjustment."

The book is divided into two parts. The first part is an attempt to provide the pastor an interpretation of the vocational guidance movement by discussing the general principles of vocational guidance, by tracing the main features of its historical development, and by outlining the basic techniques that are used.

The second part of the book deals with the work of the pastor as such. It in no wise attempts to make him a vocational counselor. Rather, it endeavors to point out his opportunities and his limitations and to help him see the significance of the whole field and his unique relationship to it.

The sacredness of all vocations is emphasized along with the danger of pressing some into religious work who are not qualified. With all of the confusion and uncertainty that is in the minds of youth today, caused by unsettled world conditions and a multitude of earthly opportunities, it is imperative that everyone who contacts youth should prepare himself to face their questions. This book meets such need.—*Royal S. Woodhead*

CONVERSATION WITH GOD by H. A. Hamilton (Abingdon Press, 1961; 93 pages; $1.75).

The author clearly states his purpose in the foreword of his book. He has designed exercises that "suggest ways of meditation or contemplation and offer possible journeys for the mind to make until God is encountered on the road."

There are many helpful things said to lure the young and immature Christian on to a closer walk with God. Particularly good is the thought on obedience: "If God is not real to you in quiet, it is more likely to be your disobedience than your ignorance which is the cause."—*Alice J. McMillen*

THE CHURCH WINNING SUNDAY NIGHTS by Orville W. Jenkins (Nazarene Publishing House, 1961; 104 pages; paperback, $1).

In many communities the Sunday evening services has been discontinued. In others it is not what it used to be and perhaps there are few congregations where it could not be improved. The temptation to let nature take its course with the feeling that nothing can be done is far too common. The author is not so minded. He is the pastor of a large church where he successfully puts into operation the principles which he suggests. He has no fantastic panaceas to offer, but the church that sincerely practices what is presented here should improve.

The author is a member of the Church of the Nazarene and the book is quite sectarian in tone. However, it can be read with profit by a minister of any denomination. The book is designed to be used as a text for group study by a congregation, or by a class from the congregation. Consideration of the book will reveal the extent to which a drift has taken place. It will also show what can be done to reverse those trends. It will arouse the spiritual leader to greater effort. Certainly the instruction presented needs to be practiced by every church that is to survive. It also gives practical methods for the care of souls after their conversion.—*Royal S. Woodhead*

IN CHRIST by John B. Nielson (Beacon Hill Press, 1960; 133 pages; 75 cents).

This book deals with the significant phrase, "in Christ," found in the writings of the Apostle Paul. Mr. Nielson is a minister in the Church of the Nazarene and this book contains the results of a very careful study in the New Testament.

He claims that the phrase "in Christ" held a very significant meaning for the Apostle. The use of this phrase grew out of Paul's own personal experience with the Lord Jesus Christ, and is expressive of a unity with Christ himself.

Mr. Nielson is faithful to a correct view of the Holy Scriptures and has very successfully maintained an evangelical view concerning the Lord Jesus Christ.

For Mr. Nielson, "in Christ" avoids both the legalism of the Jews and the mysticism of the gnostics. It expresses a true unity with Christ which grows out of personal experience with Him. The author, in his discussion, honors Christ both in His Deity and Lordship, and in His work of making fallen sinners into new men in Christ Jesus. For him, "in Christ" is also having "Christ in you." There is no change of relationship without a change in the man himself.

Mr. Nielson concludes his book by pointing out the social implications of this new relationship of life in the Lord Jesus. He shows that such a change causes one to have a real interest in the needs about him and in the improvement of his environment. To be alive "in Christ" is also to be alive in our present day enviroment.

This book is recommended for ministers and Bible students who are interested in enriching their ministry of preaching and teaching, and of deepening their own appreciation for God's Word and for Christian experience. The book is written in such a way that all who love the Word can read it.—*Leo G. Cox*

DAKE'S ANNOTATED REFERENCE BIBLE: THE NEW TESTAMENT, DANIEL, PSALMS, and PROVERBS, by Finis J. Dake (Zondervan, 1961, 480 pages, $7.95).

This is a large book, surprising to open. Pages seem cluttered until you notice that the middle two columns feature the Bible text (King James) and the two outer columns provide the amazing array of Bible helps.

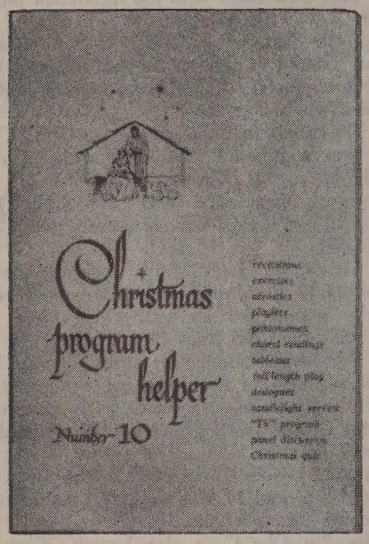
All 480 pages are chock full of information. At first the scholar or seminary student might disdain the book, but looking at it further he will not dismiss its helps so quickly. It is an ideal book for the pastor, the serious Bible student and Bible class teacher.

The book wastes no time in printing trivia. It includes notes most valuable to Bible study—meaning of Greek verbs, historical references, related Scriptures and references, and detailed outlines.

The prophetic slant of the book is staunchly premillenial. Its theological slant is Arminian.

It must suffice to say that I know of no other Bible study book like this. After all other comments are read on the passage, you can still consult this reference work with much profit. It's a lot of book for a little money.—*George E. Failing*

Prepare for Christmas



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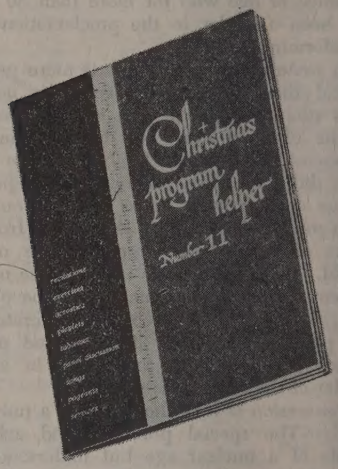

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- Nontoxic—decorations are nontoxic. Will not harm children
- Complete with chalk and eraser

These new chalk boards feature designs and objects that little children will associate with Sunday school, church, and prayer. Each chalkboard comes in a polyethylene bag. A feature of this set that parents will appreciate is the fact that chalk and attractive animal-shaped sponge eraser come with it. Size 15 X 11

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